

**H**ere after fo-

loweth a lytell treatyle agaynſt  
Mahumet and his curſed  
ſecte / & fyrſt foloweth  
the introduccyon.



## The introduccion.



**L**ike as yt ys ex-  
pedyent that treuthe  
a Vertue be knowen  
amonge the people/  
so that they may ther  
by the rather loue  
theym and labour to  
opteyne theym. So  
it is also ryght good and profytable that fals-  
hed and crafte be knowen to the intente they  
mave be the rather abhorryd and fledde. And  
for as moche as by the falsshed and crafte of a  
cursyd man that was callyd Mahumet and  
by occasyon of a false lawe that he a his dysci-  
ples crafterly ymagenyd and feynyd. mo peo-  
ple haue ben desceyuyd a mo soules dampnyd  
than euer haue ben by any heretyke or cursyd  
man syth his tyme. a as some men haue suppo-  
syd mothen haue ben desceyuyd by other  
heretykes syth the passyon of our lorde Vnto  
this day: a yet the sayd falsshed and false lawe  
continuyth to this day as is openly knowen.

The intredurcyon. Jo. secundo.

so that many dayly peryshe thereby. Therfore  
in this sylke treatyse I haue first shewd the  
bythe, and some parte of the wretched lyfe  
of the sayd Masurnet that was the first be-  
gynner of that cursyd lawe / & after I haue  
shewyd some of the contraryosytied falshe-  
d and open lyes that be conteynyd in the sayde  
lawe / but to shewe all the falsshed therect yt  
wolde fyll a grete booke / and therefore I haue  
spokyn no farther of it at this tyme / but short-  
ly touchyd yt as here after appereth / and com-  
myt yt to theym that wyll take the payne to  
treate more fully of that matter here after /  
and I haue thus set yt in Englysshe to the  
intente that euery man that can rede En-  
glysshe maye the more lyghtely perceyue the  
falsnes of the sayd lawe / and fynally to ab-  
horre it and dyspysse yt / and the rather to pray  
to our lorde that yt maye shortlye come to an  
ende / and in some of the chapytres be shewyd  
dyuers consyderacyons to proue that of lyk-  
kynd the sayd secte shall not longe contynue  
as in the table whiche ys in the latter ende of  
this treatyse amonge other thynges wyll  
appere.

The fyrst chapytre.  
Of the byrthe of Mahumet.  
The fyrst chapytre.



Here was a man in  
Arabye named Ab-  
demenech whiche  
was an ydelitoure &  
worshypped Venus  
as his ancestres had  
done. This man tooke  
a wyfe of the same  
countree and of the same secte and byleue  
that he was of. And they had a sonne whom  
they called Mahumet whiche by interpretacion  
is to say (confusyon) and that myght con-  
ueniently be appropried to hym: for he by the  
cursed lawe that he afterwarde fayned, brou-  
ght hym selfe and all his folowers to eternall  
confusyon. And after the dethe of his father  
and mother, his Vnckle called Abdemutalla tooke  
him in to his rule and brought hym vp in  
Arabye in a place called Salingua and there  
he worshypped ydols with all his kynred.  
And after whan he was past his infancye he  
became seruaunt to a noble & a ryche matron



that was a wydowe called Ladvogan whiche  
had demynyon ouer all the prouynce of To-  
ryzania/and with her camelles and asses he  
fet dyuers spyes and other marchandise out  
of Syrye and dyuers other places. And it is  
redde that as he wente thurgh the Egypte and  
Palestyn where the cytye of Iherusalem is  
he accompanied hym selfe many tymes with  
Jewes and crysten men of whom he lerned  
many thynges of the olde lawe & of the newe  
lawe/and after he became a grete nygroman-  
cyer. And whan he had often tymes brought  
spyes and dyuers other pleasurunt thynges to  
the sayd Ladvogan she began somewhat to fa-  
uour hym/ in soo moche/that in the ende the  
the sayd Ladvogan was thurgh his nygros-  
mancye so illudyd and descryued that she byle-  
uyd that he was the hyghe prophet of god/  
wherby the sayd noble womā was so sore des-  
cryued that she was contente to take hym to  
husbande & betoke hym all her goodes/wher-  
by he was set in to a grete hyghe pryde/and  
he was borne the .xxviii. day of the moneth of  
Aprill/and as moost wyters say aboute the  
yere of our lord god. V.c. lxxxv. Dr. Bony.

### The fyrst chapytre.

face the fourth then beyng pope and Jocas  
emperour, at whiche tyme Cosdroe mouyd  
grete batayle agaynst the chyrch & toke many  
prouynces perteynyng to Rome & toke also  
fro the cytye of Iherusalem the holy crosse  
whereof mencyon ys made more playnely in  
the first of the exaltacyon of the same.

What mouyd mahumet first to fayne hym  
selfe to be the prophet of god / and of his des  
testable lyfe and conuersacyon that folowyd  
vpon the same. The seconde chapytre.



Then the sayd Mahu  
met sawe hym selfe  
gretely auuncyd by  
the ryches of the sayd  
Ladyye he was an  
exaltyd in hys herte so  
hygh that he bythous  
ght hym selfe howe he  
myght vsurpe and haue the kyngdome of all  
that countrey: but bycause he coulde not bygh

The seconde chapytre. Jo. iiii.

by brynge that aboute specyally for that he had  
yet but fewe helpers and was but of a lowe  
blode / he vsed all the crafte that he coude /  
and dyssymulyd hym selfe to be the prophet  
and messenger of god / trustynge thereby in  
the ende to obteyne the dygnytye of a kynge /  
and when he had in thys maner falsely taken  
vpon hym the nome of a prophet he gate vnto  
hym rude people that lyghtly myght be des-  
ceyuyd / and that knewe not what yt ment to  
be a prophet or a messenger of god / ne that  
coude no thyngge iuge byt wene trouthe and  
falschod / and of theym he sent Bacabundes /  
murderers / and theues / to lye by woodes &  
hylles to robbe all that came that waye / and  
he hym selfe in the begynnynge of his prophes-  
ye came on a tyme to the cytye of Mecha and  
tolde awaye a poore mannes camell / and vnder  
that maner he began his holly secte when  
he was aboute the age of .xl. ii. yeres / and  
there the people of Mecha perceyvyng his  
falschod with grete hatred and malice perse-  
cutyd hym / and so he wente from thens and  
came to an olde cytye that was nyghe destruyed  
wherein for the moost parte many poore

## The seconde chapytre.

Jewes dwelled / & anone after he came thys  
ther he toke away by strengthe a poore mans  
nes house to make for hym selfe a temple / and  
what euylles / wronges / & murders he vsed  
agaynst theym that dwelled nyghe aboute the  
sayd cytye and howe many of his company he  
lost there / it wolde aske a longe tyme to ex  
presse / for as he vsed suche robberyes / he had  
ppvi. batayles and constyctes agaynst the  
poore men of the countree that resysted hym  
that ys to saye .ix. that he was personally at  
hym selfe / and the resydue by his folowes / &  
that was yet moche worse / yf any man repro  
ued hym for his cursed dedes anone he shoulde  
be traytourously slayne eyther by hym selfe  
or by some of hys / and therfore he caused an  
olde Jewe to be strangled in his bed by cause  
he sayd he had rebuked hym. Howe may it be  
therfore trewe that he wryteth of hym selfe  
that he was sente with mercy and pytye that  
vsed noo thyng but fyersnes and cruelines  
agaynst the people. Many other of his cursed  
& detestable dedes I passe ouer whiche opens  
ly shewe hym to be a cursed prophet and a ma  
full of iniquitye / and yet one thyng shall I

The seconde chapytre. fo. v.

adde to that ys sayd before and that ys this  
when he on a tyme wente with his company  
agaynst a certayne people that for hys malyce  
bydoeyned to obey vnto hym / he was ouerco  
me by theym & greuously wounded vpon the  
vpper hypppe and his cheke bones were broken  
and hys nether teth stryken out and all hys  
face myserably torne / so that hardly he myght  
by grete helpe of his company be sauyd from  
dethe. And where he had often tymes sayde  
before that he had .x. aungelles assygnd to  
hym by god to kepe hym that he shoulde not be  
hurte at no tyme / he was openly conuynct  
to be a lyer.

Of the pryncypall errours of the lawe of  
Mahumet. The thyrde chapytre.



First yt ys to vnderstande  
that all the heresyys that  
the deuyl hath infected  
other heretykes within tyme  
past as one in this here  
syte and a nother in that  
he holly infected this cun

### The thyrde chapytre.

fynd man Mahumet in all / & ouer that the sayd  
Mahumet holdeth some heresyen that none  
other heretyke hath holden but he / for the fers  
ther declaracyon wherof it is to vnderstande  
that with the grete heretyke Sabellius he de  
myeth the trynityte / puttyng onely two perso  
nes in the godhed / wherof he callyd the one  
the dyuine essence / and the other hys soule /  
and with the grete heretykes Arius & Eu  
somyus / he sayth that Cryst is of a lesse es  
sence then the essence of god / howe be yt he  
agreeth that Cryst ys the most hyghest crea  
ture excellynge all other creatures / and that  
oppynyon semyth to be taken of theym that fo  
lowe the wordes of Plato which supposyd to  
be a hygh god father & creatour of al thynges  
of whiche godhed they sayd procedyd fyrste a  
certayne mynde / in whiche be all reasons of  
all thynges that be / & that mynde they callyd  
the hyghest of all thynges & callyd yt the fas  
ther mynde / and then they sayd there was a  
soule of the worlde / and that there were then  
also other creatures / & all that is sayd in scrip  
ture of the sonne of god / they referryd yt to  
that mynde / and alway the pryncypall entent

The thyrda chaptre. Jo. vi.

of Mahumet was to perswade the people to  
 byleue that Cryste was neyther god ne the  
 sonne of god / but he agreeth that he was the  
 moost holy and the moost wysest man and the  
 grettest prophet that euer was / & that he was  
 borne of a Vyrgyn without a father / in the  
 whiche sayenges that he was not god / Mahu  
 met agreeth with the heretyke Carpocrates  
 Also he affirmyth that yt ys ympossyble for  
 god to haue a sonne bycause he hath no wyfe  
 wherin he agreeth agayne with the same here  
 tyke Carpocrates / & then he addyth further  
 therto that yf god had a sonne all thyng shold  
 be in parell for he sayth that of necessity ther  
 shold be somtyme some sedycyon or sycysme  
 bytwene theym / in the whiche wordes he ag  
 greeth with the Jewes & with the heretyke  
 Sardonycus / and then he sayth the further that  
 Cryst was neyther crucyfyed nor slayne by  
 the Jewes / but a nother lyke to hym / in the  
 whiche sayeng he conspyryth with the Manas  
 chyes / & then he sayth that god callyd Cryst  
 vnto hym in to heuen and that he shall appeere  
 agayne in the ende of the worlde and seee Ant  
 icryst / and that then Cryst shall also dye.

### The thyrde chapytre.

But certayne yt ys that he that denyeth the  
passyon of cryst as this cursed heretyke Mas-  
sumet doth / denyeth all the mysteryes of the  
chyrche that take theyr effecte of the sayd pas-  
syon of our lorde / & in that sayenge he agreeth  
with the heretykes that be called Donates  
and he saythe fether that the deuyles may be  
sauyd by the altar / and that many of the ym-  
whan they herde it were glad and were made  
sarasyns wherein he foloweth somewhat Dyr-  
gen which sayth deuyls shall be saued / but yf  
Masumet had sayd that many sarasyns were  
deuyls and hym selfe also / I suppose he had  
sayd trouthe. He sayth also that when god sent  
the aungell Gabryell for hym & that he went  
to hym god layde his hande vpon hym & that  
he fette thereby furthe a coldenes in his backe  
that yt wente in to the marowe of his backe  
bone wherein he agreeth with the Antropo-  
morphytes the whiche set in god a corporall  
substaunce. And he saythe also that the holy  
gost is a creature wherein he agreeth with the  
heretyke Macedonius / but in that he sayneth  
that aungels were made deuyls bycause they  
woulde not at the commaundment of god woulde



The thynde chappre To. vii.

My Adam he foloweth no man but taketh  
that of his owne erronyous oppynyon. The  
he sayneth that the last rewarde in heuē shoulde  
stande in metes and drynkes & othe r de lytea  
and in costly apparell and in goodly orcha  
des and gardynes / with goodly waters and  
trees / wherin he agreeth with Tyntinus  
the heretyke & with some other olde infydelas  
& he sayth also that circuncysyon is necessary  
and commendeth suche oppynyons as the he  
retyke Eubonyas helde. And thys cursyd  
man Mahomet was so beefy & so wretchyd  
that he was not ashamyd to say & to wyte yt  
as a lawe that yt ys lawfull for to vse other  
mennes wyues indyfferently as theyr owne  
wherin he foloweth the heretykes that he cal  
lyd Nicholaytes and fynally all his entente  
was to cut awaye all that was harde to by  
seue and harde to do / and graunted all that  
the people were redy & prone to vse and en  
deuouryd hym to blynde theym with worldly  
desytes and that myght he anone do especially  
the Arabyes that moche desyte in glotonye  
theste and intemperauncye / but of Vertues  
as of mekenes / pacyens / peas / and conty

### The thyrde chapytre.

nence he speketh in hys lawe no thyng that  
ys oughte worthe to be remembryd. And he  
commaundeth that who soo euer spekyth any  
thyng agaynst the lawe that he techyth shall  
be slayne / and he praysyth the Psalter very  
moche / and besyde all the errours before re-  
hercyd he addyth therto a nother grete errour  
and saythe that our forde in the Engages  
tyles sayd vnto the Jewes thus / I shewe  
vnto you of an appofite of god that shall co-  
me after me whose name ys Mahumet / and  
he saythe that that name hathe bene eternally  
wrytten in the throne of god in the hyghe-  
ste parte of the ryght hande. And for the proffe  
of hys sayenges / he neuer shewyd any mys-  
racle / but he drew hys swerde and sayde he  
was not sent of god for to shewe the gyfte of  
myracles / but to shewe the power of armes.  
And theysc bene some of the errours that be  
in the lawe of the turkes and sarasynes. But  
howe many other errours be conteynyd there  
in yt ys in maner infynyte. ¶ And soo I leue  
with theyse that I haue spoken of before to  
gyue other men occasyon to serche for the res-  
sydue here after.

The fourth chapytre. fo. viii.

¶ That the Alharon saythe many  
tymes contrary to ye selfe.

The fourth chapytre.



¶ Ifte yt ys sayd in the Alharon that god dothe neuer reforme theym that be in errours / And after yt ys rehercyd in the fore sayd Alharon of Mahumet / that he was friste an Dyaphane brought vp in errours / for soo he was in dede / and was brought vp in Idolatrye / and yet neuerthelesse he saythe that god made hym a prophet / and that ys contrary to hye fyrste sayenge. ¶ Also he saythe in the chapytre Impacata / that ys as moche to saye as a Heckfoire / that Jewes / crysten men / and Sabaceys shall be sauyd / And after in the chapytre Abraham yt ys sayd that none shall be sauyd but they that be in the lawe of the sarasyns / whiche ys an open contradyctyon.

### The fourth chapytre.

Also he sayth in the alkaron that no mā shall be keper or correctour of theym that receyue a nother god besyde god / for he sayth that god hath reseruyd the punysshment thereof onely to hymselfe / and he commaundeth many tymes in the alkaron that all Unfaythfull people shall be kylled / whereby he meaneth all people that be not of the secte of the sarasyns. Also he sayth in the chapytre eternynyne that he is none of them that compelleth other to by beleue / and howe can that be trewe whē he commaundeth soo ofte all theym to be robbed and slayne that doo not by beleue. Also he sayth that Abraham Isaac and Iacob were sarasyns / & neuertheles he sayth in a nother place that it was shewed hym by reuelacyon of god that he was the fyrst sarasyn / and yf he were the fyrst sarasyn howe myght then the other be sarasyns that were more then a thousande yere before histyme. Also he sayth that he profybytyth all sorcerye and wytchcrafte / and neuertheles he sayth in the chapytre Elurapis Use you with craftes and that by cuttynge of your fyngers yf ye can none other wyse do it / and that he that doth not so shall be accursyd.

Also he sayth that he was sent to the Arabys  
 by cause they had no appostle before hym sent  
 fro god / and that therfore the Aluaron was  
 onely wyrtten in the Arabye tonge / and he  
 sayth he coude none other tonge but that / &  
 he sayth after in a nother place that he was  
 sent to the Dnyuersall people of all the world  
 as it appereth in the chapytre Propheetium.  
 But howe myght he be sent to all people that  
 were deuoyd in to. lxx. speches syn he coude  
 no speche but onely the speche of Arabye / &  
 here appereth an open contrarietye in hym  
 to saye in one place that he was sent onely to  
 the Arabys: and in a nother place to say that  
 he was sent to all people.

¶ That the lawe of Mahumet conteyneth  
 in it selfe many fyes. The. V. chapytre.



Then to speke of the fyes that  
 be cōteyned in the lawe of Ma  
 humet. It is to vnderstande  
 that he lyeth therein of hymselfe  
 of crysten men / of the Jewes  
 of the appostles / of the patryarkes: of deuylla  
 Mahumet.

**The fourth chapytre**  
of angels of the Dyrigyn Mary & of Cryste.  
First of hym selfe he sayth that he is the ende  
a the seale a the scylence of al pphetes a he co  
maundeth all the to be slayne that after hym  
sayth he is a pphet: a that sayeng hath not bey  
onesy prouyd to be a lye among crysten men  
which sith the tyme of Mahumet haue had dy  
uers me a womē that haue had the gyfte of p  
phety a many reuelacyōs of thynges to come:  
but also the sarasyns the selfe receyuyd onc at  
Babylō as a pphet which was callyd Solem  
whō the Tartaryens slewe a many sarasyns  
with hym. Also of crysten men he tyeth for he  
sayth that they gyue to god a selowe a that is  
an open lye for all crysten men th.ughout all  
the world say most syngulerly that god is one  
a therfore amonge other artycles of the fayth  
it is put in to the Crede. I byleue in one god  
that is the futher almyghty creatour of heue a  
erthe. Also he tyeth of crysten me: for he sayth  
that they say that our lady ys a goddes and he  
sayth ferther that Cryste reuysyd hym selfe  
before god that he neuer sayd to the world  
that his mother was a goddes a though cry  
sten me say that our lady was the most pure  
most boly a most blessed wema that euer was

The fourth chapytre

To. vi.

yet neuertheless it is not red that euer any crys-  
ten mā sayd she was a goodde, but onely that  
she was & is the moder of god. Also he lyeth of  
the Jewes as it apperyth in the chapytte E-  
nesa, that is to say wome where he sayth that  
the Jewes say that they kyllyd Cryst Jesu  
the appostle of god, and that sayenge ys ma-  
nyfeste false, for the Jewes saye not that  
Cryst was the appostle of god ne yet a good  
man, but they blasphem hym maliciously &  
saye that they kyllyd hym for his blasphemy &  
wylkynnes. Also the sayd Mahumet lyeth of  
the apostles: for he sayth in the chapytte Abra-  
ha the which Abrahā he sayth was the father  
of Moyses: that the apostles shold say to cryst  
that they were sarasyns & folowere of the ap-  
postle Mahumet & that is a foule & an apparat  
fye, for cryst & the apostles were before Ma-  
humet. S. L. yeres & more, & also he prouyth  
hym selfe a lyer by that sayenge. By that he  
sayth in a nother place in the Almaron, for he  
sayth in a nother place therof that our lord  
shold shewe hym that he was the first sarasyn  
but how could he be the first sarasyn if the ap-  
postles had be sarasyns that were so longe be-  
fore his tyme.

B. ii.

The .v. chapytre.

Also he tyeth of the Patriarkes for he sayeth  
in many places of his alharon that Abraham  
Isaac and Jacob and theyr chyldren were sarasyns  
and that Noe was also a sarasyn & that Noes floode came bycause Noe prechyd  
to the people to be sarasyns and they wolde  
not and howe coulde Noe be a sarasyn that  
was two thousande & an hundredth yeres be-  
fore Nabumet and that was also many ye-  
res before Ismaell whiche was the father of  
all sarasyns soo that they ought to be called  
Ismaelytes rather then sarasyns. Also Nabumet sayth that our lorde promysed hym that  
no man shoulde entre in to paradyce before hym  
and he sayth that after he came in to para-  
dyce he sawe many men and women and our  
lorde shoulde say to hym these be thy fellows.  
But howe maie it be trewe that he was the  
first that came to paradyce & that there were  
soo many men and women there before hym.  
Also he maketh a grete lye of deuytles for he  
sayth in his alharon openly that a grete mul-  
titude of deuytles herynge the alharon were  
glad and sayd they myght therby be sauyd  
and that many became sarasyns and were sar-



up. But howe grete a lye that yepyt nedeth  
 not to be prouyd by argumentes. Also of aungel-  
 les he sayth that all they worshypped Adā  
 as god commaunded theym to do excepte the  
 deuyl. and that bycause he wolde not wor-  
 shyp hym he was cast out of heuen. Also he  
 setteth in aungelles a bodyly substaunce which  
 appereth also to be vntrewe. And of our las-  
 dy he sayth that she was the doughter of Abra-  
 ham / and that he was the father of Moyses  
 and Aron as he wryteth in the chaptyre Ma-  
 rien that by interpretacyon ys to say Marias  
 & certeyne it is that he sayd that as an ydyot  
 vnlearned takynge Mary that was syster to  
 Moyses and Aron for our lady where there  
 was bytwene them aboue. **L L L.** and .iii.  
 peres / and therfore howe grete a lye that yepyt  
 appereth of it selfe suffyciently. Also the  
 sayd vnwyse & beestly man sayth that **C**ryst  
 was neyther god nor the sone of god: but that  
 cryst sholde excuse hym selfe before god that  
 he neuer sayd when he was in the worlde that  
 he was god / & that is a grete lye for he sayth.  
**Johannis decimo** the father and **I** be one /  
 & in the same chapitre he sayth to the Jewes:

### The .v. chapytre.

Bycause I sayd I am the sonne of god ye say  
I blasphemē / & also it appereth Iohannis. ix.  
that when our lord had gyuen the man that  
was borne blynde his syght & that the Jewes  
had cast the man out of the temple bycause he  
sayd that Cryst helpd hym by the power of  
god that our lord after met with hym agayn  
& asayd hym whether he bystryd in the sonne  
of god / & he answeryd vnto our lord & sayd;  
where is he that I may bytrue in hym / & our  
lord sayd thou hast sene hym & he it is that spe  
akyth with the / & then he that had his syght felt  
prostrate and worshyppt hym / howe grete  
a lye is it then for Mahumet to say that cryst  
shold neuer say that he was god / ne the sonne  
of god. More ouer other lyes be founde that  
the sarasyns holde which lyes be deriued out  
of the alharde in maner of an expositiō wher  
of parte I shall recyte. First it is conteynyed  
in the booke of Mahumet of expositiōs that  
he sayth that heuen was create of smoke / and  
smoke of the epalyō of the see / & the see of a  
certayne hylle namyd Daph that goth aboute  
all the worlde & that susteynyth hie. And he  
sayth also that the sonne & mone were fyrst of  
one lyght & that there was no dyuersytye by

twene day & nyght but on a tyme whē Da-  
 dryell slewe in the ayre it happenyd that hys  
 wynges touched the mone & that thereby y<sup>e</sup> was  
 made darker the the former: & he sayth also that  
 a swyne was made of the donge of an Osephait  
 & a mouse of the donge of a hog & a cat  
 of the forparte of the hed of a Lyon: & it is sayd  
 there further that when Noe was in the shyp  
 with his childre & bestes as he went to the dra-  
 yght the shyp bowed & sweruyd on the one syde  
 & most specyally whē the osephait was nyght  
 wherfore noe was sore aferde & prayed to our  
 lord: the which sayd to hym go & worshyp his  
 arshote at the shote wher the dong cometh out  
 & whē he had done so there cam forth with the  
 donge a grette hog the which with his snout  
 cast vp the dong & therewith sprang vp a mou-  
 se & the mouse anon began to gnawe the bo-  
 des of the shyp the all that were therein were  
 sore aferde: & the noe prayed to our lord & he  
 sayd stryke the Lyon in the forehead & whē they  
 had done so there cam forth by his nosethylles  
 a cat & that cat dioune away the mouse. Also  
 Mahumet sayth that in the ende of the world  
 god shall kyll euery creature bothe angels  
 and archaungelles so that noo thyng shall be

The. V. chapytre.

leste abyue but god and dethe / which he sayth  
ys an aungell called Adryell and then shall  
our sorde commaunde Adryell that he shall  
hyle hym selfe / and when he hath so done our  
sorde shall crye with a lowde voyce and say /  
where be nowe the grete me and the prynces  
of the worlde and then he sayth that all thyng  
shall ryse agayne . And howe farre the sayd  
fables be agaynst the truthe it appereth eu-  
dently of it selfe soo that yt nedeth not to make  
any further reaso to proue it : a more ouer Mas-  
sumet made a boke in the which he wrote . xii.  
thousande meruaylous wordes / and when he  
was asked whether all were trewe that was  
wryten therein / he answered that there were  
onely . iii. thousande true wordes therein / but  
all the resydue he sayd were false / and there-  
fore when any thyng in the sayd boke ys res-  
proued as false they that be his folowers be  
not asshamyd to confesse it / for they saye that  
Masumet sayd so hym selfe / and yt ys lykely  
that they doo so also of the alharon / and that  
though many lyes be founde therein that yet  
they take all the resydue as trewe / but Veres-  
tyas saynt Augustyne sayth of the gospelles

of Criste that yf there were but one false  
worde in theym / they all myght ryght wysly  
thered be suspectyd / and therefore the wyse  
men / that be well lerned amonge theym / do  
not theym selfe byleue the wordes of the al  
kard; but perceyuyd wel the false doctryne of  
it. And therfore they wyl in no wyse dyspute  
openly with none other of it; ne wyl not haue  
the alharon brought forth by theyr wyll; and  
yf yt muste of necessytye be broughte forth  
they be very soyr for it / & they wyl not suffre  
it in no wyse to be translatyd in to none other  
tonge / for they thynke that yf yt were thyngh  
ly expaynyd / the falsenes therof wolde eu  
dently appere / & therfore they refuse to haue  
yt knowen as moche as they can / but pure  
golde duredeth neyther water nor fyre / & ther  
fore crysten men dyspute gladlye with other  
nacyons of the euangelystes / and they be glad  
when it is openly redde and desyre moche that  
yt may be publysshed to all the worlde / and  
that yt be also translatyd in to other tonges /  
and not to be kepte secrete vnto theym selfe.

The. vi. chapytre.

**O**f the grete desyre that is in the turkes & sarasyns to haue cryslien men in theyr captiuytye / and howe they entreate theym when they haue theym.

The. vi. chapytre.

**F**irst it is to vnderstande that the grete turke besyde his vniuersal host hath alway one perticuler host of. xx. or. xxx. men that rather worke by policye the by strengthe & to the he assygneyth one that is most crafty & subtyll of wyt before all other of his souldyours & theyse worke rather in the nyghte the in the day as theues be accustomed to do / & they euery yere at the lest olnes & sctyme twyse or thryse in a yere take some pray of cryste men as they shall se they may obtayne theyr purpose best: & whē they go to take suche a pray they go secretly & with grete scylence so that theyr owne neyghbours shall scarcly perceyue whē they goo / & they kepe as well theyr horses as theyr owne persones with suche a dysygence that though it happē theym to ryde a weke to

## The. vi. chaptre.

gydet day & nyght it shall bytell greue theym  
& before they go forthe they noyse yt that they  
wyl go to a certayne place that they nothyng  
entende to go to / & that they do for fere of spy  
es that myght dyscouer theyr purpose / & they  
neuer go forth but that they haue one sure gys  
de or two that knoweth the way as wel by ny  
ght as by day. And they go with so grete spes  
de that they wyl go fether in one nyght then  
the comon custom is to go in two / & that they  
do to the entent that though any shold hap to  
aspie theyr purpose that yet they shold not pre  
uent theym to shewe theyr comynge / & they  
haue such grete feruour to such iourneys that  
they neyther force for the hete nor cold nor for  
other dystemperance of the ayre / & most com  
monly they neyther take with theym meete  
drynke nor armour / lest it shold trouble the  
in the carpage: and all thys they doo that they  
may sodeynly without shedyng of blode take  
the crysten people alyue that they entende to  
haue / and somtyme they take a hole townes  
shyp / and sometyme two or thre bothe the  
men women & chyldren / and they thynke yt  
a grete hurte yf any one crysten mā be slayne.

### The. Vi. chapytre.

And so the turkes in that takynge entende to  
saue theyr bodyes that they maye haue a pro-  
fyte by the sellynge of theym / and the deuyll  
entendeth to take awaye theyr saythe that he  
maye haue theyr soules with hym in hell in  
payne euerlastynghy / and when they haue ta-  
ken theym and haue brought theym home they  
lede theym in ropes and chaynes to the mar-  
kettes to be solde and they lede theym naked  
that it maye be sene whether any impedymēt  
or deformyte be vpon theyr bodyes that the  
pryce maye be made accordynge / and yf any  
be shamefast to shewe theym selfe naked they  
pricke theym with pyches and bete theym  
with roddees and so compell theym to go forth  
as well the men as the women / and there ma-  
ny tymes the mother seeth her sonne solde in  
bondage (the husbände his wyfe / & somtyme  
the husbände seeth hys wyfe maryed before  
his face / and there is spared neyther dignyty  
nor state / for the preeft and the lay man be set  
at one pryce and the knyght and the husbände  
may be pondried a lyke after the strengthe of  
theyr bodyes / and be many tymes solde to a  
vylle chorde in bondage by whome they be cal-



eyed many tymes soo farre amonge the saraz  
fyns that there is neuer after any hope to co  
me agayne to lybertye. There shall they ha  
ue noo solace no: consolacyon / but they wyll  
turne to that secte / but all the shame and re  
buke that can be done vnto theym they shall  
haue / and all the grete labours shall be layde  
vpon theym / and yf they be thought in any  
defaute they shall be beten with rodde and  
whippes vnpityously as they were vntreas  
urable bestes / and as they bete theym they  
wyl mocke theym with the passyon of Cryste  
and besyde al these labours betynges and sha  
mes they shall be punysshed with intolerable  
hungre thurst and nakednes / that bethe can  
not be comparyd vnto yt / and there is suche  
a grete desyre thurghout all turkye to haue  
cristen men and women in suche captiuytye  
that there is seldome foude an house but there  
is some cristen man or woman there in suche  
captiuytye / & some ryche men haue so grete  
nombre of theym that they make townes and  
houses to kepe theym in / and somtyme they  
marrye the men and the women togyder that  
they may haue theyr chyldren in lyke bondage

The. Vii. chapytre.

as they haue theym / and as they: lordes study  
to kepe theym styll in captiuyte so they study  
dy and counsaile togyder howe they may escape  
pe and fle away: and yf they: lordes perceiue  
that purpose by any coniecture / anon they  
withdraue fro theym mete & drynke that they  
shall not be able to go away / and yf they hap  
pen to escape & after be taken agayne then be  
they without mercy betyn & scourged / and yf  
they vse ofte to flee / they haue a grete pece of  
yron tyed to they: fete or els they be tyed with  
a cheyne of yron to a poste / or to some other  
thyngc lyke / & somtyme they: eares or they:  
noses be cut of that it is an abhominable sy  
ght to se theym / & somtyme they: lordes cru  
elly slee theym in example of other.

Of the reprovyng of an Vntrewe and  
faynspoyson that Mahumet sayd  
he had. And of the grete dryp  
syon that ys among the  
who shall be sayd.

The. Vii. chapytre.

The. vii. chapytre.



Mahumet in his Alharon in the  
chapytre (filloum) Israel recey-  
tyth that on a tyme when he had  
sayd matras he sayd to the people  
that were aboute hym thus. Ta-  
ke ye hede to that I shal say vnto you yester  
day after I wente fro you. Gabryell came  
to me at after euen songe & sayd to me thus.  
O Mahumet god commaundeth the that thou  
shalte dyspyte hym to whome I sayd where  
shal I dyspyte hym. and Gabryell sayd in  
his place. and then he broughte to me a beest  
that was more then an asse & lesse then a mule  
and his name was Elymparac. & Gabryell  
sayd vnto me syght vpon hym and ryde to the  
holy house. and when I wolde haue syghtyd  
vpon hym the beest fled away. to whome the  
aungel sayd. stande styll it is Mahumet that  
shal assende vpon the. And then the beest  
sayd. am I brought hyther for hym Gabryel  
sayd ye. then the beest sayd. I wyll not suf-  
fer hym to assende vpon me excepte he praye  
fyyste vnto almyghty god for me. and then I  
prayed for the beest vnto almyghty god. and  
then I assendyd vpon hym.

**The. vii. chapytre.**

And so I came to the holy house of Iherusalem in lesse tyme then is in the twynkelynge of an eye / and Gabryell was with me and he ledde me to an hyll that is in the holy house of Iherusalem / then Gabryell sayd vnto me lycht downe for yt behouyth the to assende fro this hyll in to heuen / and I alyghted & Gabryell tyed that beest Eimparac with a gyrdyll to a rocke and bere me on his shoulde in to heuen / and when we came in to heuen gabryell knocked at the gate and it was asayd of hym who is there. Gabryell answered I am here the aungell Gabryell / and then he was asked who was there with hym and he sayd Mahumet and the porter sayd yf he sent for and Gabryell answered yee / and then he opened the gate / and then Mahumet sayd to theym ferther / there I sawe a grete company of aungelles and I kneled downe twyse and prayed for theym / and after Gabryell toke me and ledde me in to the seconde heuen / and he sayd there was bytwene those two heuens as moche space as myght be gone in fyue hundred yeres / and there he sayd Gabryell knockyd at the gate and that there was

swete was made in euery thyng as was ad  
the fyrst heuen / and soo vntyll he came in to  
the seuenth heuen / and there Nabumet sayth  
that he sawe grete companyes of aungelles /  
& that the stature of euery one of theym was  
a thousande tymes more then all the worlde /  
and that euery one of theym had. vii. l. m.  
heddes / & that in euery hed was. vii. l. m.  
mouthes / and in euery mouth. vii. l. m.  
tonges lauding god in. vii. l. thousande  
speeches / and he sayd he sawe one of the aung  
gels wepe & he asked the cause why he wepte  
and he sayd synne is the cause / & then he sayd  
he prayed for hym / and that therupon Babil  
lon commytted hym to a nother aungell and  
he to a nother and so forth tyll he stode before  
god and hys trybunall / and he sayd that god  
lou. hyd hym with hys hāde byt wene the shoul  
dres and that his hande was so colde that the  
colones theteof wente to the marrowe of his  
backebone : and that then god shoulde say vnto  
hym / I haue assygned to the & to thy people  
prayers / and the he sayd he descendyd agayne  
to the fourth heuen / and that there Moyses  
counsaild hym to retorne agayne to rekeue

Nabumet

L. i.

The. vii. chapytre.

the people that myght not bere so many pray-  
ers/ and at his first returnynge he sayd he op-  
teynyd of god remyssyon fro .x. to. iiii. and  
then fro. iiii. to the. vii. parte and in the ende  
the nombre of the prayers was so moche dy-  
mynysshyd that there remaynyd but fyttell for  
to say/ and yet he sayd that Moyses thought  
that the people myght not bere so many pray-  
ers/ but neuertheles Mahumet sayd he was  
so assaynyd that he had assayed so ofte that he  
wolde assende no more but returnyd agayne  
to Elymparac/ and so he rode in to the house  
of Mecha/ and he sayd that the tyme that all  
this was done in was lesse then the .x. parte  
of the nyght/ (when Mahumet had shewyd  
this vyssyon to the peple a thousande of theym  
forsoke hys lawe and sayd vnto hym/ assende  
by day in to heuen that we may se the aungels  
mete the/ and yet he wolde not knowlege his  
folye and hys vntrouthe/ but sayd/ knowe he  
to god for I am none other but as one of the  
people and appostle of god, Also he testyfyth a  
nother thyng in the chapytre Prophetarium  
of theym that desyryd hym to shewe myracle

The. vii. chapytre Jo. v. viii.

whiche sayd vnto hym / thou hast herde some  
dremys and haste gathered toggyther blasphemys  
mye / or elles happe thou speakest lyke a poete  
come therefore and at the leest shewe vs one  
myracle as other haue done before the / and  
he sayd / they that haue bene before you haue  
not byshewyd myracles. And I am not sent  
to shewe myracles but to shewe the swerde.  
And soo there were many moo that folowyd  
hym for drede of the swerde then by theyr ow  
ne free wyll. And Verely this false and vn  
trewe dysson suffysyth to ouerthrowe & conf  
founde all that Mahumet hathe sayde and  
wrytten in hys liue. And I suppose that  
the holy goost sufferyd hym to lye so farre and  
so abhorrynably that euery man myght open  
ly perceyue hys subteltye and falsenes.

Also Mahumet sometyme saythe that he  
hathe done myracles that there were neuer  
none lyke to theym herde of before / and som  
tyme he saythe that he neuer dydde myracle /  
sometyme he saythe that he ys but one of the  
messengers of god and but oncly a man.

Mahumet

L. ii.

The. iij. chapitre.

And a nother tyme he sayth that he is an aungell  
and aboue an aungell the whiche contra  
dyccyons and lyes with dyuers other thynges  
here omittyd for shortnes suffyse to confound  
hym and all his folowers and not onely suche  
lyes & contradiccions may condemne theym  
But also the grete dyuersytees of oppynyons  
that be amonge theym selfe concerning theyr  
lawe may fully cōfunde theym / for ys a ques  
tyon of theyr lawe or of the Alkaron or of  
Mahumet be asked of an hundred of theym  
none of theym wyll answer lyke to a nother.  
And also theyr prestes thoughe they shewe  
thym selfe outwardly before the people to be  
holly / neuertheles inwardly they be full of all  
wyckednes and eschewe no maner of synne /  
and they wyll for money make letters for any  
maner of cause be yt good or badde as to pre  
serue the berers thcrof that neyther arowe ne  
sworde shall hurte them and suche other lykes  
& ouer this there is grete dyuersytee byt wene  
theym who shall be sayd by the lawe of Ma  
humet and who not / whereof there be foure  
p:yncypall and dyuers oppynyons wher vpon  
haue rysyn many tymes so grete dyussyon &



malice that grete batayles haue followyd bys  
twene theym. The first oppynyō is of theym  
that say that no man may be sauyd but by the  
lawe of Mose. The seconde oppynyō is  
of theym that say that the lawe profytyth noo  
thyng but the grace of god the whiche they  
say suffysyth without lawe or meryte. The  
thyrde oppynyō ys of theym that say that eue  
ry man shall be sauyd by hys meryte and that  
the meryte suffysyth without grace and lawe  
The fourth oppynyō ys of theym that saye  
that euery man may be sauyd in his lawe and  
that there ys gyuyn to euery peopel and na  
cyōn a lawe by god in the whiche they may be  
sauyd & that all lawes be good to theym that  
obserue theym and that no lawe ys to be pre  
ferryd before other. But they that be of thys  
last oppynyō be moche suspectyd amonge the  
turkes and be takyn as scysmatykes / & when  
they be founde they be brennyd as hertykes / &  
therfore they kepe them selfe secreete and dare  
not shewe theyr oppynyō openly. And certayn  
yt ys that euery one of these foure oppynyōs  
is false and vntrewe / and all that is sayd be  
fore of that cursyd secte and moche more that

**The. vii. chapytre.**

is here omittyd is taken out of dyuers booke  
wheref one is callyd (*Fortalicium fidei*) and  
a nother ys callyd (*Opusculum in sanctam  
peregrinationem in montem syon & ad venerandum  
sepulcrum domini in Iherusalem.*)  
whiche was made by Bernarde Breidenbach  
drane of Hagunce. And the thyrde is callyd  
(*Libellus de moribus turcorum*) & of dyuers  
other. And nowe I leue to speke any more at  
this tyme of the errours contrary to tye and  
falsed of Mahumetes lawe, and shall shew  
somewhat of the detestable and cursyd dethe  
of the foresayd Mahumet / the whiche grete  
pyttee ys to saye hathe drawen with hym in to  
eternall dampnacyon as many haue supposyd  
/ the thyrde parte of the sterres / that ys  
to saye / of all the people that hathe bene syth  
hys tyme.

**Of the wretchyd and Unhappy  
dethe of Mahumet.**

**The. viii. chapytre.**

The. viii. chaptre.



Then the sayd curst  
 prophette Babilene  
 with hya dyabolycall  
 lawes had peruertyd  
 moo people then euer  
 dyd any other herety-  
 ke before hym. And  
 also mo then euer any  
 body man had conuertyd. At the laste he fell  
 syke of the grete dyscase & greuous sykenes  
 cakyd Epitantica passio. or Morbus cadu-  
 rus. wherupon he fell many tyme and bete  
 his hed to the grounde and lay fomyng and  
 spyttyng that yt was an abhormynable synne  
 to se. and when his wyfe Ladygan percey-  
 uyd it: she was merueylous heuy that she had  
 maryed so vyle a man and all other also. that  
 perceyuyd yt merueylid gretely therat. and  
 he perceuyng that yt was aspyed by his sus-  
 tyll and crafty wyt deuysyd howe he myght  
 contente theyr myndes and remoue theym fro  
 that oppynyon. he sayd therfore that many ty-  
 mes the aungell Babilen came vnto hym &  
 instructed hym in many thynges. and that  
 so ofte as he sawe hya clerenesse he myghte

The. viii. chapytre.

Now here it but as a carnall and a mortall ma  
fayntyd and fayfyt / and so for the tyme fell  
to the grounde and that he was then rapte in  
to extasie of mynde & was clerely rauysht  
fro his bodyly wyttes. And the woman and  
all the arabyes byleuyd his sayenges and  
to this day perseuer in that errour. / byleuyng  
that that cursyd prophet whiche was the gret  
test despyuour of the worlde that had ben be  
fore his tyme or that hath ben after hym. Vnto  
this daye by the presence of the archaungell  
Gabryell fell so to the grounde for the tyme  
that the archaungell was with hym / and af  
ter on a certayne tyme he fell of the same syz  
kenes and lay so. vii. dayes that it was an ab  
hominable syght to se hym / and the scuenth  
day he came somewhat agayne to hym selfe / &  
then halay the sonne of Abitasyb which was  
a grette man aboute hym / was somewhat an  
grye with hym that he had ben in that case soo  
longe & shewyd hym in what case he had been  
and then he beyng astonyed therat commaun  
dyd that no man shoulde be in the chambre with  
hym but Alahabet whiche was his wyne smā  
and was in grette fauoure with hym / and the

The. viii. chapytre. To. xlv.

seuenth day after the sykenes toke hym agayne  
 ne and therewith he yeloyd vpon hys wretchyd  
 spyrite anone to be taken to the fendys of hell  
 and forth with his body swellid and hys fyttell  
 fynger crokeid togyder: and he dyed the moneth  
 daye that was the. xii. daye of the fyrst moneth  
 whiche amonge the sarasyns is callid Rabege  
 in the yere of his age. xliii. the. xliii. day after  
 he fell sycke and so at hys dethe he was. xliii.  
 yere olde wherof he spendyd. xliii. yeres in  
 his cursyd prosperye. but here yt ys not to be  
 forgotten that in his lyfe he commaundyd his  
 dyscyples and frendes that they shoulde not bury  
 hym forthwith as he was ded / for he sayd  
 that vpon the thyrde day after he shoulde be takyn  
 in to heuen / and so when he was ded they  
 obeyenge his commaundement sufferyd hym  
 to lye styll / not onely thre dayes after his dethe  
 but. xii. dayes to se when he shoulde be takyn  
 in to heuen / and at the laste they were wery  
 with keepyng of hym / and perceyuyng in  
 hym nothyng but an intollerable synke that  
 dayly increasyd in hym / at the last with grette  
 indignacyon they threwe hys wretchyd body  
 naked without any honour in to the ground

The. viii. chapytre.

This was the miserable ende of Mahumet.  
And whan he was soo ded all the people per-  
ceyvinge his fulshed / and seynge all that he  
had sayd prouyd Dntrewe / retournyd agayn  
eueryman to the secte that they helde be fore /  
excepte a fewe that were his kynnesmen whi-  
che trustyd to succede hym in the kyngdome.  
Amonge whom there was one that was most  
subtyll and crafty in wyt be fore all the other  
that was callyd Ebubeer whiche after optey-  
nyd the kyngdome / and thoughe that dyspleas-  
yd gretly Halay the sonne of Abytalys whi-  
che was a grette prynce amonge the frendes  
of Mahumet. Neuerthelss the sayd Ebu-  
beer so pleasyd hym with rewardes and fayre  
wordes that he freely resygnyd the kyngdom  
vnto hym / and then he anone by all the way-  
es that he coulde studyed to brynge theym a-  
gayne to the lawe of Mahumet that were ga-  
ne fro yt / and some he broughte agayne for  
fere of payne / some for honoure and some for  
rewardes. But all that came / came vnder  
dysymulacyon / for none beleuyd in Mahu-  
met in theyr hertes. After the sayd successour  
of Mahumet whiche after was callyd by hye

The. viii. chapytre. To. viii.

people Calypso / when he sawe hym selfe co-  
fermyd in his kyngdome / he made to Mahus  
met a preycious temple in Meca & the tombe  
wherein the bones of Mahumet sholde be  
layde / he made to be set aboute with yron and  
set secretly Adamantys in the hygher parte  
of the temple / and soo when the tombe was  
brought in to the temple yt was by the vertue  
of the sayd Adamant stones drawen vp fro  
the grounde by lytell and by lytell as the pros-  
petye of the stones is to do wherewith the peo-  
ple were soo illudyd and deceyuyd that they  
beluyd that the body for his holynes was soo  
lyfte vp in to the ayre / and yet they abyde in  
that errour / and so they walke all in darknes  
and at the last shall be cast in to the outwarde  
darknes in hell but they forsake theyr errour  
there to be alwaye with theyr cursyd prophet  
Mahumet. And here I leue to speke any mo-  
re of the falsshed and craft of Mahumet & of  
his dethe & intende hereafter to shewe that yt  
apperyth by dyuers reuelacyons that before  
the comyng of Antecrist the fayth shall be ope-  
nyd to some gentyls & that the sayd reuelacy-  
ons some rather to be vnderstande of turkes  
and sarasyns / then of any other infydels.

The.ij. chaptyre.

And then I entende to shewe fether dyuers  
reasons and consyderacyons to proue that of  
wyckedhode the secte of Mahumet shall not  
longe contynue.

¶ That before the comynge of Antecryst  
the gate of the sayth shall be openyd to some  
gentyls. The.ij. chaptyre.



And the fyfte booke  
of the reuelacyons  
of saynt Byrget  
the. lxxvii. chaptyre  
it apperith that our  
lorde sayd vnto her  
thus. Thou shalt  
vnderstande that  
before Antecryste shall come the gate of the  
saythe shall be set open to some gentyls / and  
fro thens forth crysten men souynge herefys  
and wyckyd men tredyng Iustyce vnder the  
fete / yt ys an euident tokyn that Antecryste  
shall shortly come. And fethermore yt apper  
yth in the sayd fyfte boke of the reuelacyons  
of saynt Byrget in the. lxxviii. chaptyre that



our lord sayd to her thus. Thou shalt vnderstande that there shall be yet so grete deuocyon in gentyls that crysten men shall be spysrytuallly as theyr seruantes / and scripture shall be fulfyllyd that sayth people not vnderstandynge shall gloryfye me / & desertes shall be buyldyd agayne & all shall synge. Glory be to the father and to the sonne and to the holy goost and honour to all his sayntes / by which wordes appereth that some infydels shall hereafter be conuertyd / and that after theyr conuercyon desertes shall be buyldyd agayne. And it is not lykely that after the tyme of Antecryst any desertes shall be buyldyd / & therefore it semyth that they shall be buyldyd afore his tyme and after the sayd conuercyon. And of buyldynge agayne of suche desertes saynt Methodius spekyth also in hys reuelacyons where he sayth thus. *Indignacio et furor regis Romanorum super eos qui abnegauerunt dominum nostrum Ihesum Christum exarsit. Et sedebit terra in pace et erit pax et tranquillitas magna super terram quasi nondum est facta neqz fiet similis illi co quod nouissima est et in fine seculorum. Erunt enim*

The .x. chapylre.

deficia super terram et commorabuntur hoies  
in pace et reedificabuntur ciuitates et mans  
siones hominum. (cc.) That ys to say the ins  
dygnacyon and furoure of the kynge of Ros  
maynes shall kyndel a brenne agaynst the ym  
that haue deuyed our sorde Ihesu Christ  
and the worlde shall be in peas and there shall  
be peas and grette tranquyltye in the erthe  
suche as none lyke hathe bene sene before nor  
none shall be lyke to yt here after / for yt shall  
be the last and in the ende of the worlde / there  
shall be also gladnes in the worlde / a men shall  
dwell in peas and they shall buylde agayne  
Cyties and dwellinges of the people: and it  
is lyke also that that peas and tranquyltye  
shall be before the tyme of Antecrist / for yt  
ys not redde that after hys tyme there shall be  
any suche peas or tranquyltye nor any buyl  
dyng agayne of desertes / but that the peo  
ple shall after hys tyme suspecte gretely the  
comynge of the laste Iugement though they  
shall not knowe the certeyne tyme ne the cer  
teyne comynge thereof. And it can not be tas  
lyn that when the furve of the kynge of Ros  
maynes / that is to say / of some crysten kyng

that oure lord shall gyue grace to / to talke  
vpon hym that iourney is rysyn agaynst theym  
that haue denyed our lord Ihesu Cryste as  
ye sayd in the sayd reuelacyon. But that yet  
there shall be many of theym conuertyd to the  
saythe / for yt were very soore to saye that all  
shoulde perysshe by that furye and none conuer  
tyd. For oure lord ys mercysfull and know  
yth whome he hathe chosyn. And fethermore  
yt semyth that the sayd infydels that shall be  
conuertyd as is conteynyed in the sayd reuelas  
cyons / are rather to be thought and takyn to  
be the Turkes and Sarasynes rather then  
any other people / for they haue longer contyn  
nyed in theyr errours then any other people  
hathe. So that yt ys very lyke that they may  
lyce ys complete before almyghty god / as ys  
was of the Chanaanys and Jebusyes / and  
of the other people that dwellyd in the hoosy  
lande at the comynge of the chyldren of Is  
raell in to the holy lande. And also the Tur  
kes and Sarasynes be nexte adioynynge vnto  
to the crysten realmes / and be most greuous  
& cruell vnto theym before any other nacys.

**The .xv. chapytre.**

And haue also many crysten men and womē  
in theyr captiuytē / whiche dayly praye as  
well to be sauēd fro theyr cruelties and to be  
deliuered oute of that greuous captiuytē  
that they be in / as that they that haue theym  
in that captiuytē may also be conuerted and  
come to the trewe lycht of the crysten faythe.  
By whose prayer & also by the prayer of ma-  
ny good crysten people that dayly praye for  
theym and of the generall prayer of the chyr-  
che whiche specially prayeth for theyr conuer-  
sion / that our lorde wyl fulfill and very-  
fy the sayd reuelacyons in theym that shall  
ermyne of the sayd infydelitye before any  
other people / and though the sayd reuelacy-  
ons be not of so hygh authorytye ne so moche  
as be bytūyd as holy scripture is / yet neuer-  
theless cōsiderynge the blessyd lyues of theym  
at the sayd reuelacyons were made to / and  
cōsiderynge also that the sayd reuelacyons  
haue ben examyned and allowyd by the chrys-  
che as thynges that be in no thyng contrarye  
to the catholycall faythe to morall cōtyngēce  
that yt is very lyke that they be trewe / & that  
it is more surer way so to take theym they to

The .v. chapytre.

To .xxv.

benye theym/ hauynge no grounde nor reasoz  
habbe cause so to do.

The fyrst consyderacyon to proue that of  
synetophode the secte of Mahumet shal  
not longe contyne we.

The .vi. chapytre.



In the .vi. chapytre  
of the Apoca  
lyps. It ys sayd in  
this maner. (Hic sa  
pientia est qui has  
bet intellectu com  
putet numeru be  
ste: numerus enim

hominis est: et numerus eius sexcenti septas  
ginta sex) That ys to say here is wysdome  
he that hathe Understandynge let hym counte  
the nombre of the best. It is for sothe the nom  
bre of a man and his nombre ys syxe hundred  
sytye and syxe. And by thys beest as yt se  
myth may conueniently be Understande Ma  
humet/ for Mahumet led a Voluptuous lyfe  
& that lyfe after the phylosopher .i. Ethic. is  
Mahumet. D.i.

**The .v. chapytre.**

callid a beestly lyfe / and soo the nombre that  
ys to be accomptyd and wherof mencyon ys  
made before / concernyth Mahumet and hys  
secte which for his beestly lyfe is callid a beest  
as ys sayd before. And then yt ys to be notyd  
that saynt Iohā in the sayd tepte makyth men-  
cyon of .ii. nombres / for fyrst he sayth it is for  
soth the nombre of a man. And after he sayth  
his nombre ys fyve hundred fyfty and fyve  
and fyrst I shal touche bryefly what me thy-  
nkyth ys to be vnderstande by the fyrst nombre  
and after I shall somewhat touche what he  
meanyth by the sayd nombre of .vi. C. lxv.  
Neverttheles bycause I am not a prophet nor  
the sonne of a prophet / I wyll say no thyng  
in thys wrytyng but as by way of protesta-  
cyon trustyng not to saye any thyng theren  
that shall repunge agaynst scripture nor a-  
gaynst the sayenges of holy sayntes or doctou-  
res of holy chyrche. ¶ Then to touche som-  
what of the fyrste nombre wher yt ys sayd  
(Numerus enim hominis est) me thynkyth  
that that nombre may conueniently be refer-  
ryd to the tyme of the contynuaunce of the  
secte of Mahumet that was begonne by that  
beestly man Mahumet / and as it semyth the

nombre of the yeres that the sayd secte shal cō-  
tinue / vs secretly conteynyed and declaryd in  
the sayd wordes / and that as me semyth appe-  
ryth by thys reason. Adam in Ebrue ys as  
moche to saye in latyn as homo. And therfore  
saynt Hierom sayth that where soo euer thys  
worde homo ys put in the latyn translacyon  
that there ys put in Ebrue / Adam as in the  
fourth psalme where yt ys sayd (fili hominis  
mī dīsq̄quo graui corde. &c.) yt is in Ebrue  
(fili Adam. &c.) And then yf Adā in Ebrue  
be as moche to saye in latyn as homo / which  
in Englysshe is as moche to saye as a mā; then  
as it semyth by this worde homo in latyn; may  
in lyke wyse as by an excellencye be vnder-  
stande Adam / for of all other men he was  
most excellent man / most p̄fyt / most wyse  
& moost conynge / before all other that was  
oneky mā / for to the lorde that is god a man is  
no cōparyson. And the lyke as yf a mā speke  
of a prophet not namynge any prophet in cer-  
tayne. It is most comonly takyn for the p̄phet  
Dauid for his excellencye before other pro-  
phetes. And yf a man speke of a booke not na-  
mynge any booke in certayne / yt ys vnder-  
stande by doctours to be ment of the Byble /

The .v. chapytre.

for biblia in hebrewe ys in latyn liber that ys  
to say in Englysshe the booke as most synгу-  
ler booke / and so by this terme the byrgyn ys  
Understande our lady / and so in lyke wyse it  
may may be sayd that by thys weide homo ys  
Understande Adam as moost excellent man  
as ys afore sayd. And thus me thynkyth that  
the sayd texte that is to say. (Numerus enim  
hominis est) maye be comueniently takyn of  
this effecte as yf it had ben expressely sayd.  
It ys sothlye the nombre of Adam / and then  
it is all one to saye it is the nombre of Adam /  
and to say it is the nombre of the yeres of the  
lyfe of Adam / it apperyth in the .v. chapy-  
tre of Genesis / that Adam lyuyd .ix. C. &  
xxx. yeres / and nyghe aboute so many yeres  
yt ys syth the sayd Mahomet was borne as it  
apperyth by dyuers wryters that haue treat-  
tyd of that cursyd man / for yt is most comon-  
ly agreed amonge all wryters that Mahu-  
met was borne aboute the yere of oure lord.  
v. C. lxxxvi. which was aboute the later  
ende of the grete tyraunt Cosdroe kynge of  
Persye that toke the holy crosse fro Iherusas-  
lem / & fro the sayd yere of oure lord. v. C.



The .v. chapytre.      fo. pp vii.

ppp vi. Vnto this yere whiche is the yere of  
our lord god. (M. D. L. ppp. be renne. ix. c.  
and. pppiii. yeres or nygh aboute / and so that  
secte hath contynued thre yere longer then af-  
ter thys accompte ys made mencyon of in the  
sayd tepte. And therfore after this accompte  
yt may Very well be concludyd that it is lyke  
that the sayd secte sholde shortly haue an ende.  
And though the sayd secte ceassyd not the sa-  
me yere as the sayd accompte of the sayd ye-  
res seruyd to / yt forcyth lytell for it is not cos-  
monly sene that scryptures or reuelacions  
haue bene takyn precysely to determyne the  
Very certaynty of the yere that suche thyng  
or suche sholde be done / but that yt sholde be  
done nyghe aboute that tyme. And so yt was  
takyn as yt apperyth Hieremie. ppv. where  
oure lord spekyth of the destruccyon of the  
lande of Chaldey sayenge thus. (Cum im-  
pleti fuerint septuaginta anni: Visitabo super  
regem Babilonis et super gentem illam dicit  
dominus iniquitatem illorum et super terram  
chaldeorum: et ponā illam in solitudines s. in-  
piternas.) And yet neuertheles whē the sayd  
lxx. yeres were past the sayd destruccyon for

### The .x. chaptyre.

Howys not immediatly after but at conuenyent tyme nygge folowynge therupon / and so it may be of this secte that yt shall shortly here after be destroyed accordynge to the effecte of the sayde wordes / though he yt were not destroyed the same yere that the accompte stretchyd to . And ys yt be sayd that after this interpretation the sayd secte sholde not of lyke synode yet cease of a longe tyme / for Mahomet began not his secte tyll the .xl. yere of his age as most wyters say . And ys the accöpte of tyme of the cötynuauunce of the sayd secte shal be takyn fro the sayd .xl. yeres of his age as peraduenture some wyll say it is most reasonable to be bycause his secte began then and not afore / and that then there is yet .xxxviii. yeres to come or there about or that secte shold come to an ende as wyll appere to hym that wyll say the yeres of Adam to the contynuaunce of the sayd secte / begynnynge at the sayd .xl. yeres . To that yt may be answered that the sayd tepte ys as well to be referryd to the begynnynge of the lyfe of Mahomet as to the begynnynge of his sect for the wordes of the sayd tepte be thescilicet that hath wysdom

The .v. chapytre

Jo. xv. viii.

maye compte the nombre of the beest / and by  
that worde beest may be vnderstande as well  
the sayd Mahumet whiche may conueniently  
be be callid a beest for his beestly lyfe as ys  
sayd before / as his beestly secte / But yf the  
sayd tepte had ben thus / he that hath wysdom  
maye compte the nombre of the secte of the  
beest / then theyr reason had ben somewhat to  
haue bene regardyd . But as the letter ys yt  
agreeth more with the letter that the accöpte  
of the sayd nombre shalbe takyn fro the byrth  
of Mahumet to the ende of his secte then fro  
the begynnynge of his secte / for as the redem  
pcion of man toke a grete specyall effecte at  
the byrth of our lorde & at his cöceptyon thow  
ghe yt was not fully accomplysshyd vnto the  
passyon / so yt maye be sayd that to all theym  
that followe Mahumettes lawe a specyall ope  
racyon to theyr dampnacyon was wroughte  
by his byrthe / And so me semyth that yt ys  
moost conuenient to begynne the sayde ac  
compte fro his byrthe . And as to the sayde  
nombre of .vi. hundred. lxxvi. After Iyre in  
the sayd .viii. chapytre of the Apocalypse /  
yt sygnifyeth the tyme that was bytwene

The. x. chapytre.

the byrthe of Cryst and the dethe of the sayd  
Mahumet / for so many yeres were bytweene  
theym as wyll appere to hym that lystyth to  
rede the accompte that Lye makyth therein  
his saynges togyder / but for as moch as it ser  
uyth not to the purpose that I haue treatyd of  
before / that ys to say to shewe howe long the  
sayd secte shall contynue . Therefore I en  
tende not to speke any fether of yt at this tyme  
me but wyll procede to a nother consydera  
cyon why of lykelyhode the sayd secte shall  
not longe endure.

The seconde consyderacyon to proue that  
the secte of Mahumet shall not of ly  
kelyhode longe contynue.

The. xi. chapytre.



Apperyth in the  
reuelacyons of saynt  
Methodius whiche  
was a holy marty  
and was bishopp of  
Partynence in the  
prouynce of Grece

The. vi. chapytre. fo. ppiv.

that among other thynges he sayd that a tyme  
 sholde come that the sarasyns sholde go forth  
 and wast all the countree and opteyne all the  
 regyons fro Egypte vnto Ethyope and dy  
 uers other countrees there expiessyd / and  
 that there sholde be no peoplt nor kyngdome  
 vnder heuyn that sholde be able to fyght with  
 theym ne to ouercome theym in batayle vnto  
 the nombie of the tyme of. viii. weekes of ye  
 res / after that tyme they sholde beouercome  
 of the heuensy kyngdome and of the Romaines  
 that ys of crystyn men / and that they shalbe  
 subiecte to hym / and that that kyngdome shal be  
 magnifyed aboue all the kyngdomes of the  
 people of the worlde / and that yt shal neuer be  
 put away fro hym for euer / and then it folow  
 yth that vpon all the inhabytautes of the lande  
 of promysyon the sonne of a kyng shal  
 descende with a swerde and that they all shal  
 fflye out of the countree / and there shal full vpon  
 theym grete drede and fere on euery syde and  
 they and theyr wyues and theyr chyldren shal  
 by wayle theyr infantes wepyng vpon theym  
 and that all castelles that were theyr fathers  
 shal be takyn by the swerde into the handes

The. vi. chapytre.

of the kyng of Romaynes in captiuyte a  
dethe and corrupcyon / and that the kyng of  
Romaynes shal put a yoke vpon theym. vii.  
tymes more then theyr yoke was before / and  
that grete anguysshe hungre thurst and trybu  
lacyon shall fall vpon theym / and that they  
theyr wyues / and theyr chyldren / shall serue  
theym that seruyd theym before / & that theyr  
bondage shall be a. lxx. tymes more bytter and  
harde then they put before vpon the crysten  
men / & that the countres shal depacyfied that  
were destroyed by theym before .cc. Thus  
farre ys the tepte of the sayd reuelacyon / but  
howe the sayd nombre of .viii. yeres of we  
kes shall be vnderstande & what tyme yt shall  
begyn ys all the doubte / for vnderstandynge  
whereof I shall recyte the oppynyon of one  
that as yt semyth was a ryght conynge and  
a famous clerke whiche made a declaracyon  
or an expossycyon vpon the sayd reuelacyons  
of saynt Methodius wherein amonge other  
thynges he sayth that the sayd .viii. wekes of  
yeres shall be accomptyd after the accompte  
of the Ebrues the which in theyr nombres take  
a day for a yere as yt apperyth (numeri. piii.)

where it is sayd / a yere for a daye shall be ac-  
comptyd with you / & after that accompte the  
sayd. viii. weekes of yeres amountyth to. lvi.  
yeres as it apperyth euidentlye / and then the  
sayd auctour sayth ferther that the sayd. lvi.  
yeres as he thynkyth began at the destruccyn  
of Constantynoplle whiche was in the yere  
of our lorde god. M. CCC. lvi. And so  
the sayd tyme of. viii. weekes of yeres after  
the sayd destruccyon accomptynge euery day  
for a yere as is sayd before / is past. xxxiii. yeres  
before this present yere / which is the yere  
of our lorde god a. M. D. xxxiii. But yt ys to  
be notyd that it is not materyall though the  
tyme be paste that was apoyntyd by thys holy  
martyr / for as it is sayd before in the fyrst con-  
syderacyd it is not comonly sene that holy scryp-  
ture or reuelacyons shewyd by almyghty god  
do shewe alway the verry certeyne yere that  
this thyng or that shoulde happen in / but that  
yt hath comenly fallen nyghe aboute the same  
tyme / and also it may be that in the same yere  
that is apoyntid by scripture or by any such re-  
uelacyd / some certayne thyng & some specyall  
operacyd was secretly wrought & done by the

The .xl. chapytre.

goodnes of almyghty god thowghe yt were  
not openly knowen to the worlde: wherby the  
sayd scrypture or reuelacyon sholde in conue-  
nyent tyme after be fulfyllid / and then all  
the tyme of the sayd scrypture or reuelacyon  
maye conueniently be referryd to that fyrste  
workynge or operacyon that was in the yere  
appoyntyd in the sayd scrypture or reuelacyon.  
And ferthermore in affermyng the sayenge  
of hym that made the sayd glose me semyth  
that it is ryght conuenient that the sayd .viij.  
yeres sholde begyn immediatly after the dy-  
struccyon of Constantinople as ys by hym  
sayd in the sayd expositioun / for it is lyke that  
the sayd yeres sholde begynne at some grette  
vnyuersall acte that ys moche to be notyd as  
monge crysten men / for why / for crysten men  
the sayd reuelacyon was made and there hath  
not bene syth the begynnynge of that cursyd  
secte any acte done so moche to be notyd ne so  
moche to be lamentyd amonge crysten people  
ne that was so grette hurte to the crysten sayth  
as was the losse of the sayd cytye of Constan-  
tinople with the countre there aboute : that is  
to say: the hole countre of Grece that somtyme



The .xl. chaptre.

was carryd the est chyche of crystendome  
whiche name excepte very fewe persones  
that lyue vnder captylytye be all tournyd to  
the sayd cursyd secte / and ys any man wolde  
saye that the losse of Iherusalem and of the  
holy lande after it was gotten by Godfrey of  
Boloigne was gretter losse to crystendome  
then was the losse of Constantinople for that  
was the countree that our lorde was in hym  
selfe and where he was borne / brought vp /  
shewyd hym myracle / suffred his passyon /  
rose from dethe to lyfe / wherfore they thynke  
that the sayd .lvi. yere sholde begyn then / to  
that yt maye be answeryd that though the  
was a ryght grete losse to all crystendome  
and moche to be sorowyd / that yet it is not so  
muche to be notyd as the other is / for the sayd  
cytye of Iherusalem dyuers tymes syth the  
passyon of our lorde hath ben in the handes of  
crysten men / hath ben dyuers tymes wrong  
fully takyn agayne fro theym by the infydels  
but the sayd cytye of Constantinople and the  
sayd countree of Grece euer fro the fyrst con  
uercyon of theym was alwaye in the handes  
of the crysten men tyll the turke wanne yt /

**The. vi. chapytte.**

and the tathe by the reason of the wynnynge  
therof hath free entree in to the residue of all  
crysten realmes and so yt semyth yt ys more  
reasonable that the sayd .l. vi. yeres sholde be  
accomptyd fro the losse of the sayd cytye of  
Constantynople rather thā fro any other act  
that was done by the sayd infydels syth the be-  
gynnyng of the sayd secte.

**T**he thyrde consyderacyon to shewe that  
of synkefyhode the secte of Mahumet  
shall not longe contynewe.

**The. vii. chapytte.**



Die soide saythe in  
the gospel of Luke  
the .xxi. Chapytte  
thus. Iherusalem  
calcabitur a genti-  
bus donec impleantur  
tempora nationum.) That ys to  
say Iherusalem shall

be troden vnder the foote by genty so tyll the  
 tymes of nacjons shall be fulfilld / and for  
 the playner declaracyon of the sayd texte yt  
 ys to vnderstande that Iherusalem and the  
 holy lande syth the passyon of Crist hath ben  
 dyuers tymes in the handes of crysten me and  
 hath ben wrongfully takyn fro theym agayn.  
 fyrste yt was gyuen in to the handes of the  
 crysten me by the emperour Adrianus helius  
 aboute the yere of our lorde god, .L. xxiiii.  
 the whiche Adrian fyrst destroyed the cytye  
 of Iherusalem and as it is sayd earlyd yt w  
 with plowes and after buildyd another cytye  
 in the mounte of Caluarie whiche he callyd  
 helia after his name / and it was so enlargyd  
 that the place where our lorde sufferyd his pas  
 syon was within the wallis of the cytye that  
 be fore was without: a then he lycencyd cryste  
 men to dwell therein / and soo they dyd vnto  
 the tyme of Cosroe kynge of Perse ex  
 cept a fewe yeres that they were put out ther  
 of by Iulian the apostata that buildyd a tem  
 ple in Iherusalem in the fyrst place and gaue  
 lycence to the Jewes to dwell therein.

The .xl. chapytte.

But that temple afterwarde fell downe and  
coidynge to the prophesye of Danyel the .xv.  
chapytte. And after whan the sayd Cosdore  
had put the crysten men out of Iherusalem  
sufferyd infydels to dwell therein / then the  
crysten emperour Cracius thugh the helpe  
of god ouercame the sayd Cosdore & threwe  
hym into the ryuer of Danubius and the holy  
crosse which the sayd Cosdore had takyn fro  
Iherusalem Cracius brought thyder agayne  
with grete honour as yt apperyth in the ston  
of the exaltacyon of the holy crosse and then  
he restoryd the cyttye of Iherusalem & the holy  
lande agayne to the crysten men / and anon  
after the dethe of the sayd Cracius / that ys  
to say / in the tyme of Constantyne the thyrde  
that was emperour after Cracius Iherusa  
lem was takyn fro crysten men by the Mahumet  
tes / and theyr capytayne was callyd Huma  
rus and he in the place of the olde temple ma  
de a newe superstycious and cursyd temple  
and so the mahumettes kepte and inhabytyd  
the Cyttye of Iherusalem vnto the tyme of  
Charles the grete that was kynge of Fraunce  
whiche after he had ben kynge there. xxxiiii.

The .xii. chapytre. To .xxxviii.

petes was made emperour of Rome and recoueryd agayne Iherusalem & the holy lande and gaue yt agayne to the crysten men to inhabyte/ and the secte of Mahumet was then wastyd in euery place for it was then a tyme of mercy/ & after the dethe of the sayd Charles in the tyme of Henry the fyrst emperoure whiche was the .xvi. emperour after Charles/ Iherusalem and the lande of promysse with the glorious sepulchre of our lorde was este sones thurgh the sufferance of god takyn by the sarasyns/ and fro thens they were in the handes of the sarasyns nygh vpon two hundred yeres and then they were recoueryd agayne and also the cytye of Antyoche & many other cytyes out of the handes of the sarasyns by Godfray of Bolkoyne/ and it is sayd that there wente to that iourney for the recoverye of the holy lande aboue .vi. .l. thousande crysten men. And what zele was then in crysten people to that iourney/ and howe of euery state olde and yonge/ ryche and poore/ without compulcyon drewe thyder/ noo man can wyte without wepynges and teyes/ for this was the passage of our blessed lady whiche

Mahumet.

E.i.

**The .xlii. chapytre.**

the metuaylsouslye gouernyd and defendyd  
her people in that iourney / and after the sayd  
Godfray of Bolognye was made kynge of  
Iherusalem / and he for the reuerence of the  
passyon of our lorde wolde neuer were crow  
ne of golde but of thorne in memoire of the  
crowne of thorne that oure lorde was crow  
nyd with. And then was the holy lande in  
possessyon of crysten men aboute .xxx. y  
eres / and after that by the sufferaunce of god  
and by reason of dyuysyon that thenne arose  
amonge the crysten men there / the sayde cry  
stye of Iherusalem with the glorious sepul  
cre of oure lorde and the holy crosse with all  
the holy lande / were takyn agayne by the cur  
syd Sarasyns / Saladyne then beyng the  
capytayne / and fro thens yt hath contynuyd  
in the handys of the Mahumettes vnto this  
daye. And though many crysten prynces as  
Frederyke the fyrst imperoure / Lewys the  
frenche kynge / and Rycharde kynge of En  
glande callyd cure de lyon / and Edward  
the fyrste when he was prynce / haue assayed  
to haue recoueryd agayne the holy lande / yet  
they haue bytell or nothyng profytyd / (the

cause was for as moche as the tyme was not yet come / for as it apperyth in the. L. psalme (Vanū est ante tuū surgere) that is to say / it is in vayne to worke in any thyng be fore our lord doth worke with you: & therfore when the sayd Frederyke had asayd couysaile of the abbot Iochym whether he thought yt good that he sholde go in that iourney to recouer the holy lande o: not / he sayd nay / for he sayd the tyme was not yet come / & as he sayd yt prouyd for thowghe the sayd emperour had grete nombre of people / yet he profytyd but lytell & coulde no thyng wyne but onely the cytye of Acon. Then by this that is sayd before it apperyth / that the sayd wordes of our lord when sayth. Iherusalem shalt be troden vnder the fote by gentyls tyll the tyme of nacionys be fulfyllid: can not be vnderstande of none of the sayd possessyons that crysten men haue had of the holy lande before this tyme / for fynally the Turkes and Sarasyns haue apteynyd the possessyon therof agayne / but when the tyme shall come that our lordement that hye sayde wordes shalbe be fulfyllid /

Wahumet.      Et.

The. xlii. chapytre.

yt sholde seme that Iherusalem sholde not after that tyme be ouer troden agayne with gentyls / for the wordes be that Iherusalem shal be trodyn vnder fote by gentyles tyll the tyme of nacjons be fuffyllyd / of whiche wordes yt folowyth that when the tyme of nacjons shall be fuffyllyd Iherusalem shall no more be trodyn vnder the fote by gentyles / and here yt ys to be notyd that gentyles be all such people as be not crystenyd lyke as before the passyon of our lord al people were callyd gentyles: except the Iues: but whē that tyme shall come that oure lord mente / that after that tyme Iherusalem shall no more be trodyn vnder the fote by gētyls is onely knowe to god / but neuertheless he that endeuouryth hym selfe to go as nyghe as he can: with helpe of scripture or of the sayenges of doctours or other holy men to knowe yt offendyth not / for declaracyon whereof it ys to be notyd that in the sayd tēpte mencyd ys made of two tymes concernynge nacjons / for the sayd tēpte ys. (Donec impleantur tempora nationum) in the plurell nombere the whiche two tymes as me semyth be declaryd by the reuelacyon of



the sayd blessed martyr Methodius / for the  
sayd holy man fyrst shewyd what countrees  
the sarasyns & the Ismarcyttes shal opteyne;  
and he assygneyth the tymbettes therof to be fro  
the lunde of Egypte to Ethyope / and fro  
the flode of Euphrates vnto Inde / and fro  
Tyger vnto Nabaot: & vnto Rome and Il  
liricum / Egypte / Tessalonica and Acha  
nia / and vnto the see callyd Mare ponticum  
whiche deuydyth Germania / and the sayde  
exposytour of whome mencyon ys made be  
fore vnderstandyth: by Rome; Italy / and al  
the sayd countrees the turkes and Sarasyns  
nowe haue / and that ys the fyrst tyme. And  
after he sayth / and there shall be noo people  
nor kyngdome vnder heuen that maye othe  
rwise comen theym in batayle vnto the nombre of the  
tyme of .liiii. wykes of yeres / and that as yet  
semyth maye be takyn for the secounde tyme / &  
howe tho wordes shal be vnderstande I haue  
touchyd before in the .xi. chapytte / and syth  
bothe the sayd tymes be fufyllid yt semyth  
that the sayd secte shall not longe contynue.  
¶ And yf any man wolde say that the contra  
ry of that reuelacyon apperyth euidently for

The. vii. chaptre.

the Turke of late hath wonne a grete parte  
of Hungarye / and that ys farther towards  
crystendome then the sayd reuelacyon synny-  
tyth. And then peradventure they wolde saye  
farther that syth the sayd reuelacyon ys dis-  
trewe in that artycle that all the hofe reuel-  
acyon ys to be suspectyd. And that accordyng  
to that sayenge saynt Augustyne saythe that  
yf he knewe that any parte of the euangel-  
ystes were dystrewe / he wolde byswee no  
parte of the euangelystes / and that yt shold  
seme to be in lyke wyse of this reuelacyon.  
To that yt may be answeryd that the Tur-  
ke hath noo possessyon in any parte of Hun-  
garye / but onely that a nother whiche pretend-  
yth to haue a ryght to the crowne there / for  
mayntenaunce of hys tytle hath cowarde-  
soughte to the Turke for ayde and payeth  
hym a trybute / But the people be subiectys  
to the kynge for the tyme that he ys kynge /  
as they haue bene to other kyngees there in tyme  
passe and not to the Turke. And also  
syth there ys a nother that makyth tytle to the  
same kyngdome whiche maye percase in the

The. xii. chapytre.

To. xxxviii.

ende opteyne the same / therefore the interest  
that the Turke hath nowe by reason of the  
sayd trybute ys lytell to be regardyd agaynst  
the sayd reuelacyon / for as yt semyth the pos-  
sessyon that the sayde reuelacyon meanyth  
that that secte sholde haue is to be vnderstand  
of a hole vniuersall and peasible possessyon  
and domynyon for a tyme as he hath had in  
the other countrees within the sayd tymbtes  
whiche he neuer yet had ne with goddes mers-  
cy shal neuer haue in that countree. And so  
yt semeth that not withstandynge the sayde  
obieccyon the sayde reuelacyon standyth in ful  
strengthe and ys ryghte tyme to be fulfillyd  
here after accordynge to the sentences and ar-  
tycles comprised in the same.

The fourth consideracyon to pro-  
ue that of Turkeyhode the secte  
of Mahumet shal shor-  
tely be endyd.

The. xiii. chapytre.

The. viii. chapytre



Though the Iues be  
fore the passion of  
our sorde / that ys to  
saye / in the tyme of  
the olde lawe were  
the most specyall pe-  
cussor and chosyn  
peple of god / yet ne-  
uertheles / for theyr  
offencys and specyally for theyr ydolatrie he  
sufferyd them somtyme to be punysshed by  
other nacyns that were ydolatours & were  
of them dyuers tymes holdyn in grete sub-  
ieccyon as in the boke of (Judicum) and in all  
the bookes of the kynges apperyth / But yet  
when any intendyd the hole destruccyon of the  
Iues and of theyr lawes and ceremonyes &  
purposyd to auoyde clerely the honour of god  
they were destroyed and coulde neuer haue  
power to bring theyr purpose aboute as it ap-  
peryth in the fourthe boke of the kynges the  
xviii. chapytre / & in the fyrste boke of the ma-  
chabys the. v. chapytre & in dyuers other pla-  
ces of holy scripture / so in lyke wyse yt may  
be sayd that thowgh our sorde hath many ty-

The. viii. chapytre. Jo. xxxviii.

mes sufferyd his crysten people which be now  
his most especyall peculier and chosyn people  
to be punysshed for theyr offencys and that ma-  
ny tymes as well by the sayd cursyd turkes  
and sara syns as by other / and somtyme by in-  
warde batayle amonge theym selfe / that yet  
neuertheles it is to suppose that yf any people  
wolde take vpon theym to doo that in theym  
were to destroye all crysten people and all the  
crystyn saythe that they sholde be destroyed /  
for syth our lord buyth his cryste people mo-  
re specyally then he dyd the Iues in so moch  
that for crysten me he hath abiectyd the Iues.  
It ys like that he wyll punyssh theym that  
wolde destroye the crysten men and the crysten  
sayth rather then he dyd theym that wolde ha-  
ue destroyed the Iues: for he callyth the perse-  
cucys to crysten me a persecucys to hym selfe  
as it apperyth Acti. ix. where our lord sayd  
to saynt Paul: at his couersyon which afore  
was callyd Saul and was one of the grettest  
persecutours of the chyrche. Saul Saul.  
why doste thou persecute me / callynge the  
persecucion that Saule be fore hys conuer-  
sion made agaynst the crysten people a perse-

The .viii. chapytre.

cruycon agaynste hym selfe. Then syth the  
Turkes and Sarasyno endeuoure theym  
selfe nowe as moche as in theym is to destroye  
all crysten people: and also all crysten saythe.  
It semyth to be lykely that they shall shortly  
be destroyed. And yf any man wolde saye  
that they entende not the destruccyon of the  
crysten people ne of the crysten saythe. For  
they wyll suffre all people that wyll lyue  
vnder theym and paye theym trybute to kepe  
what sayth they wyll and coueyte noo more  
but a souerayntyte and a superyoryte ouer  
the people. To that yt maye be answered  
that in that desyre of souerayntyte, y<sup>e</sup> secretly  
hodge, and malycyouslye and craftelye, and  
thoughe the most hyghe dyssimulacyon deuyd  
fynd and ymagynyd the hote destruccyon of all  
Crystes sayth and of crysten religyon, and  
yf all crystes saythe were destroyed then all  
crysten men as to that name of crysten men  
were destroyed thoughe percase they myghte  
lyue after as infydelles, whiche our lord of  
hys grete goodnes prohibyte, and that the  
sayde cursyd Turkyes and Sarasyno wolde

The. xlii. chapytre. Ho. xxxviii.

destroie all the crysten faythe yf they coude  
It appereth by examplers of other countrees  
that haue ben crystenyd & be now vnder theyr  
subieccion as of the holy lunde / where at the  
tyme that yt was last takyn out of the crysten  
menues handes there remainyd many cryste  
men that lyuyd vnder trybute and were suff  
feryd to kepe the crysten faythe / but the sow  
dan in those dayes and the Turke nowe in  
theyse dayes as they haue done in all coun  
trees where crysten men lyue vnder theyr  
trybute / euery fyue or fyve yerres takyth of  
the mooste propre crysten chyldren / or that  
they be instructyd in the crysten faythe / and  
causyth theym to be instructyd in the lawes  
of Mahumet / and of theym be hathe a grette  
nombre in hys courte whiche be abwaynre  
aboute hym and haue grette worldly promos  
cyons / and by this meanes the crysten people  
be gretely wastyd in those countrees / in so  
moche that in the holy lunde there be nowe al  
thys daye fewe crysten men lefte / but a fewe  
freeres at the sepulchre / & it is very lye that in

### The:iiii.chapylre.

processe of tyme yt wyll be in lyke case thur  
ghe all Grece and so yt ys of foure grete res  
alnces that the sarasyno haue wonne in tyme  
past the whiche for they: gretenes they were  
not able to replenysshe with sarasyno and tur  
kes wherof the names be theyse Bosna/Ar  
menia/ Sclauonia/ and Albania/ but cryste  
men be sufferyd to inhabyte there styll howe  
be yt for they: yereky trybutes grete chargys  
and other dyscommodyties that they suffre/  
they lyue there in soo grete myserye that they  
be compellyd thurgh that grete pouertye to  
go in tyme of laboure in to the cyties of the  
Sarasyno whiche somtyme were Under the  
Sowdan and now be Under the turke/ and  
yf they be not lettyd by dysktemperaunce of  
wether they come in to the countrees in grete  
multytude where by reason of they: extreme  
pouertye they be gladd to laboure onely for  
meete and drynke/ and theyse be anone endur  
cyd to tourne to the lawe of the Sarasyno  
as many of theym do/ and they be in so grete  
multytude in the chiefe cytye of the Saraz  
syno callyd Jerenapolis that in maner al the



The .xiiij. chapytre To .xxxv.

people of that cytye bothe men and women  
speke theyr speche / so that in the kynges cour  
te there be but fewe but that they speke that  
speche / as yt appereth in the wrytynge of a  
crysten man that was in captiuyty amongest  
theym twenty yeres / and yet at the last thau  
ghe the helpe of almyghty god he escapyd /  
and he wrytyth also of many other cruelties  
falschodes / dyssimulacyons / and dysceytyes  
that he sawe amonge theym . And lette noo  
man thynke but as they entreate the sayd coun  
trees soo they wyll entreate all other coun  
trees that they can gete in to theyr subieccy  
on . And soo for as moche as the entente of  
the Turkes and Sarafynes ys to haue dos  
mynyon ouer all crystendome yf they can /  
and vnder a craftye dyssimulacyon entende  
fynally to destroye all crysten saythe and all  
Crystes relygion . Therefore of lykelyhode  
they shall be shortly destroyed as all they we  
re that wolde haue destroyed the Iues and  
theyr liues . And certeyne it is that they that  
entede to make the people beleue that Cryst  
was not god ne the sonne of god but onely a

The .xlii. chappre

man and that he sufferyd not hys passyon as  
theyse curshd sarasyns doo / and wyll gladly  
induce as many as they can to that bylue / in-  
tende the dystruccyon of Tryptes fayth and  
of all crysten religyon / wherefore yt ys very  
lyke that the sayd secte shall not longe conty-  
nue . And fethermore as me semyth euery  
man that wyll consyder the wretched lye of  
Mahumet and hys myserable dethe / and the  
manyfolde heresyes / contradyccyons / lyes /  
and fupnyd tales / whiche be conteynyed in his  
lawys / as the fable of Noe and of the Dyl-  
pshaunte in Noes shyp whereof inencyon ys  
made before in the .v. chapytre / of the hog  
that sholde ryse of the Dylpshauntes donge /  
and of the other fables there expresseyd / ap-  
peryth / so that euery man haupng reason and  
vnderstandynge maye euydentesly perceyue  
theym to be falsse / faynyd / vntrewe / & that  
noo comforte ne fedyng of spyrte nor any  
morall lernynge maye folowe therupon / but  
rather that they offende the eares of the res-  
ders for theyr rudenes and Dylence / and ys  
they consydre also howe the lawe of Mahu-

met y<sup>e</sup> dyolente / and commaundyth all theym  
to be slayne that wyl not receyue that lawe  
or paye trybute / and that y<sup>e</sup> ys wyrtten.  
(Nullum violensum perpetuum.) That ys  
to saye / there ys no dyolente thyng that ys  
perpetuall maye receyue a ryght grete hope  
and trust in god that the sayd curyd secte shal  
not longe contynue.

**A** lamentacyon vpon the ctyte of  
Iherusalem and vpon the holy  
lande / and of the ctyte of  
Constantynople / and  
of the countree of  
Grece / with an  
exhortacyon  
to all  
crysten men to endeuoure  
theym selfe all that they  
can to recouer theym  
agayne in to cry-  
sten mennes  
bandes.

The. xiiii. chapytre.



So shall gyue plentye  
of water. Dnto my  
hed / and Dnto myne  
eyen a fountayne of  
tearys / that I maye  
bywepe the ym that be  
slayne of my people.  
Theyse be the wor-  
des of the prophet Hyeremye the .ix. chaptyr  
tre where he bywepyth and lamentyth the des-  
struccyon of the Iues & of the cytye of Iheru-  
salem / that he had knowlege of by reuelat-  
cyō before it came / and the same wordes may  
be conueniently sayd in theyse dayes by eue-  
ry good crysten man for the destruccyon and  
losse of the noble cytyes of Iherusalem and  
of Constantynople and of the crysten people  
that were slayne there whē they were wonne  
by the curfyd Sarasynes and Turkes out of  
the hādes of the cristē people. wherfore euery  
good crysten man maye saye lyke wordys to  
the wordys before reherfyd / that ys to saye /  
who shall gyue plentye of water to my hedde  
and to myne eyen a fountayne of tearys that

I may by wepe theym that were slayne of the  
 crysten people at the destruccyon of the cytyes  
 of Iherusalem and of Constantinople wher  
 they and the countrees aboute theym were ta-  
 kyn by the Turkes and sarasyns fro the cry-  
 sten men. And well may it be callyd a destruc-  
 cyon: for though the buyldynges yet stande/  
 neuertheles the honour to god that was wote  
 to be sayd and songe in theym ys destroyed  
 and set aparte. And what grete heuynesse ys yt  
 to thynke that the quene of Drouynce ys  
 made a seruauit: that ys to say: that the holy  
 cytye of Iherusalem ys brought in bondage / &  
 ys throwne downe and oppressyd of her ene-  
 myes the cursyd sarasyns. And also that the  
 cytye of Constantinople and all the est chrys-  
 che of crystendome that sometyme was the  
 scat of holy sayntes ys now miserablye by  
 the sayd cursyd Sarasyns and Turkes sub-  
 uertyd and destroyed. And therefore they that  
 remaine there of the cryste people with grete  
 wepynges / sobbynges / and teares withoute  
 ceassynge crye and say thus. O ye that passe  
 thugh the worlde and that serche scryptures:  
 take hede and se ys there be any soiove lyke

The .xiii. chapitre

Into ourte. Dure grete shyppes and all the  
 strengthe of ourte hoost as well by see as by  
 lande be holly destroyed. Dure prynces and  
 our people be fled away before they: persecu-  
 tours as shepe without shepherdes. Dure  
 castles / cyties / and stronge holdes be betyn  
 downe / & we that remaine be opp:essyd with  
 hungre and nede / they that were nourysht  
 and brought vp in sycke / nye nowe in donge  
 and our chyldren haue dyed in our armyes for  
 lacke of meete / our wyues / our byrgyns  
 and our chaste matrons / be byolently opp:ess-  
 yd / our nunnes and our retygyous women  
 be defoulyd / and our preestes and prophetes  
 be by many and barbaunt tourmentys put to  
 most cruell dethe / & our houses / stretes / hye  
 wayes / & cyties / be sparketyd aboute with  
 innocent bloode of crysten men / our chyched  
 tēples & holy places be defoulyd / our aulters  
 be brokyn / & our candelles & lampes be holly  
 extyncte / our bellies and organs be throwne  
 downe hedhyng / our quyers / our hymnes  
 our psalters and deuoute sayenges be put to  
 scyvence / oure solemnytyes and feestyas be  
 tournyd to wayhynges / and the booke of our

The. xiiij. chapter. Fo. xlii.

Howe be brentyd in the fyre. The cury syna-  
 gague and ymages of our blessyd lady and  
 other sayntes be troden under the fote / they  
 laugh theym to scorne / they spyt vpon theym  
 wythe vpon theym & all other vylanyes that  
 they can deuise they do vnto theym / & the fon-  
 tes ordeynyd for our baptyfme & regeneracyō  
 be fyllyd with the donge of horses / dogges /  
 and swyne / and with the fylthe of vnsayth-  
 full people / and the bodies and rehyues of ho-  
 ly sayntes and the bones of oure auncestours  
 be taken out of theyr sepulchres / cast awaye &  
 dyspyssyd as they were the bowys of brute be-  
 styas / & our temples and other places ordeynyd  
 for prayers be eyther pullyd downe or tour-  
 nyd in to some cursyd vse of the vnsaythfull  
 farasyns and turkes / and the glorious sepul-  
 chre of our sauour and all the countree that  
 he in his lyfe with his blessyd presence dyd cō-  
 secrate / be nowe conuynate and defoulyd /  
 & the name of the glorious Trynity & the sa-  
 crament of the altier and all the other sacra-  
 mentes of holy chyrch are blasphemyd / & thus  
 may we well say that all our honour & glorie  
 & all the ioy of our herte & all our desyres and

The. viii. chapptre.

other thynges that somtyme were desyroun  
to be / be nowe by theyse our cursyd abuser  
tyes tournyd in to our dyspleasure / ruyn / &  
holle destruccyon / & so accordyng to our fyrst  
gloire ye multyplyed vpon be oure shame &  
rebuke / but our lord is good to all that trust  
in hym / we haue synnyd agaynst hym and bro  
ken his comaundementes / and we haue done  
euyl fro our youthe vnto this day / & therfore  
ryght wyslye it is comen to be that we now  
suffre / wherfore we pray you all good crysten  
men: that ye wyll consyder our heuynes & the  
sorrow of our herte / & that ye wyll manfully  
ryse agaynst theyse moost cruell euemyes of  
crystes fayth & of all good morall lyuynge / &  
that ye fyrst cast away fro amonge your selfe  
all dyssencion / malyce / & enuye / & that ech  
of you forgyue other as Cryst forgyueth be  
all / & so trustyng in the helpe of god by whome  
all vitory in batayle comyth & not by multy  
tude of people / ye shall be well able to frede  
that cursyd sathan the turke vnder your fetter  
go ye forth therfore in gladnes of spyrte / &  
fayth ye the batayles of our lord with grete  
gladnes of herte / and your enemyes shall not



The. viii. chappre. To. xliii.

thyngge pteuayle agaynst you / for though they  
trust in they: grete multytude of people / yet  
there be many mo with you the be with theym  
for the lorde of aungels for whose sayth & resy  
gion ye fyght ys with you / soo that a. lxx. of  
you shall be able to ouercome a. cccc. of theym  
& a. cccc. of you. p. cccc. of theym / & all yghos  
taunce cowardnes feblenes & lacke of prouys  
sion ys fallen vpon youre encmyes / for we  
trust verely that the tyme ys now come that  
our lorde wyll dyscuss his people

How he that wold ouercome insydels shal  
dyspose hym selfe before. The. ix. chappre.



Capitell in the. vi. booke of  
the reuelacyons of saynt Byr  
get in the latter ende of the. xlii.  
chappre that oure lorde sayd to  
saynt Byrget thus. Every man that desys  
tyth to dyscuss the landes of insydels muste  
haue. v. thynges. Fyiste he must dyscharge  
his consyence with contracyon & we cons  
fessyon as yf he shold forswythdye. Secode  
he must geue all trustnes in his manours &

**The. viii. chaptre.**

his apparell / not takynge hede to any new  
customes but to the laudable customes insti-  
tute & ordeynyd by his pcedecessours. **Thyr**  
desyre he shall not desyre any temporall thyng-  
ges but as necessytye requyryth & to the ho-  
noure of god / & yf he knowe any thyngc dy-  
coughtwysly gotten by hym selfe or by his au-  
tours. that he haue full wyll to restore  
be it grete or lytell. **Fourthly** that he laboure  
that the infydeles may come to the true fapth  
not coueytynge theyr ryches theyr catelles ne  
none other thyngc but onely for his necessary  
sustenance. **Fyftely** that he haue full wyll  
to dye to the honoure of god / and that he for-  
dyspose hym selfe before in laudable conuers-  
sacyon / that he maye come to a good and a  
blessyd dethe.

**C. Fine.**

**Here folowyth the table.**

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fo. ii.

**O**f the byrthe of Mahumet. The fyrste chaptre.

fo. iii.

**W**hat mouyð Mahumet fyrst to sayne hym selfe to be the prophet of god / & of his detestable lyfe & conuersacyon that folowyd Spd the same. The seconde chaptre.

fo. iiii.

**O**f the pryncypall ettours of the lawe of Mahumet. The thyrde chaptre.

fo. v.

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fo. viii.

**T**hat the law of Mahumet cōteynyth in it selfe many lyes. The. v. chaptre.

fo. ix.

**O**f the grete desyre that is in the turkes & sarasyns to haue crystenme in theyr captynytie / & howe they entreate theym when they haue theym. The. vi. chaptre.

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**O**f the reproboung of an vnttrue & faynyd dysson that Mahumet sayd he had. And of the grete dyuyspō that ys amonge theym who shall be sauyd. The. vii. chaptre.

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**O**f the wretchyd and vnhappy dethe of Mahumet. The. viii. chaptre.

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fo. xviii.

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the secte of Mahumet shall not of tykefshode  
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**A** lamentacyon vpon the ctyte of Iheru  
salem and vpon the holy lande / and of the cy  
tye of Constantinople / and of the countree  
of Grece / with an exortacyon to all crysten  
men endeuour theym selfe all that they can to  
reouer theym agayne in to crysten mennes  
handes. The. xiiii. chapytre. fo. xl.

**H**owe he that wyll ouercome infydeles shall  
dyspose hym selfe be fore. the. xv. cha. fo. xlii

**P**rintyd at London in Southwarke  
by me Peter Treuerys.

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